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Monumental Stones of a more recent date are the Kollekallu (from kollu, to kill—and kallu, stone) tombstones in honour of warriors slain in battle. They are found along the eastern districts of Coorg. One I saw in Tavalagheri-gráma in Kiggatnád, some in Kottecád, 6 miles to the east of Mercara, and many in Fraserpet and near the Sómawarpet; the same kind of monuments occur also frequently in the Mysore country, especially in Nuggur and as far north as Belgaum. In all these localities the stones show a similar character. A large collection of them may be seen in the town of Mysore in an open place opposite the Grave-yard. The slabs are of granite, with rough facings, about 6 feet high, 4 feet broad and 9 inches thick, and frequently the lower half is buried in the ground. The front side is generally divided into three compartments, each containing some figures in relief, the background being chiselled out, so that the figures are level with the frame of the compartments. The objects represented in the top frame are one, two or three central figures seated in various postures on low stools such as the Hindus still use, and two female figures standing by their sides with fans. The central figures are evidently the heroes, they sit sword in hand with consequential dignity. The second compartment is filled with a string of 3, 5 or 7 figures alternately males and females, the latter preponderating and in most lively attitudes, the male figures extending their arms and resting their hands on the shoulders of the females who support their partners' arms near the elbows. The extreme figures who are always females hold fans (or guitars?) in their hands. The third frame encloses a battle scene in which warriors on foot and armed with bows and arrows, swords and shields are engaged in combat, one man lying dead on the ground. In the right corner there is a warrior on horseback with sword in hand making gestures of command or encouragement and in the left corner one or two bulls are represented. The

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211 532 172 figures are in grotesque attitudes, but remarkably well grouped and closely resemble the sculptured reliefs of Halibeed.

In the top compartment there is occasionally a lamp and a Linga both on pedestals, and these insignia, together with the Basavas in the third frame, evidently denote the heroes as Linga worshippers and aliens from the present Coorgs, who know nothing about them; the Canarese Gaudas, in whose countries they are chiefly found, claim them as relics of their ancestors and annually present before these stones offerings of cakes and fruit. The dresses of all the figures represented are not in the Coorg but in the costume of Hindus of the scantiest clothing. Col. Wilks in his *History of Mysore* Vol. I. p. 15. explains the sculptured representations in the [195] three compartments thus: "The lowest describes the battle in which the hero was slain; the centre compartment represents him in the act of being conveyed to heaven between two celestial nymphs: in the uppermost he has arrived at the regions of bliss and is delineated as seated before the peculiar emblem of his religion—generally the lingum—for the practice of erecting monuments seems chiefly to belong to the sect of Siva."

211 178 766 In north and north-east Coorg similar stones, but with simple and coarse sculptural figures are still erected by relations of influential men who met with a violent death or were carried away by small-pox and cholera.

211 769 With the Coorgs it is the custom, to keep images of men and women in Coorg costume chased in silver-plates in the *Keimatta*, which is a small square building near the house, in remembrance of their ancestors whose departed spirits are [326] there annually worshipped. These plates which are of little artistic merit are made by the country goldsmiths. Near the [175] *Kannana house*, on that fine hill slope opposite the Central [648] School in Mercara, there is a stone-slab with a picture in relief of a Coorg warrior. The stone is erected in the paddy

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fields in remembrance of the (Dalavai) military chief *Kannana Doddeya*, who fell in an engagement with the forces of Hyder Ali near Kájúr-Bágalu in North Coorg in 1767. Before setting out on this expedition he said to the king Muddarájah: "I have twice returned from defeating the Ma-"homedans and made Salam to the Rájah, but this time I shall "not return." The celebrated Coorg hero Appachoo Mandana fell in the same battle. When, after the death of Hyder Ali, Tippu Sultan invaded Coorg, he burnt Kannana's house and hanged 24 members of his family, and the ruins are still visible. A silver plate 3 inches by 2 inches large, with a relief picture similar to that on the stone is preserved by the family in honour of their renowned ancestor.

Shásana-kallu. In some localities viz. in the temple yard at Bhágamandala, in the dévastána at Pálúr, in the ruined temple in Nallúr in Hatgatnád of Kiggatnád-taluq and at the Central School in Mercara (brought from Fraserpet) there are large stone-slabs of granite with inscriptions in peculiar characters that resemble the oldest forms of the Dravidian alphabets, but have not yet been deciphered. They are supposed to be *Shásana-kallu* i. e. memorial stones or records of Government grants. Their inscriptions might perhaps throw some light on the early history of the places in which the stones have been found. In the Mercara Treasury there are three copper plates 8 inches by 3 each, held together by a copper ring, the ends of which are united by a seal representing an elephant about one inch in length from head to tail. The 2 outer plates are inscribed on one side only, the inner plate on both sides. The inscription which numbers 1304 letters seems to be "old Kanada, but many of the letters strikingly resembling Lat and old Pali forms," according to a statement by the Bombay Asiatic Society. The text is said to relate to a grant of land to certain Mysore Brahmins in the villages of Uyambal and Badaneguppe. The date corresponds

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to A. D. 1006 and the charter concludes with the solemn denunciation "whoever takes away this land which he or others have given, shall for sixty thousand years be born as a worm."

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d. The Coorg Cadangas and other remains of defensive works.

In the April number (1855) of the "Fortnightly Review" in the article: "Were the Ancient Britons Savages?" by W. Walker Wilkins, there occurs a passage which has a most appropriate bearing upon the Coorg Cadángas: "Probably "no country in the world possesses so many ancient earth-"works, certainly none upon such a stupendous scale as our "own.—They are extremely difficult of access from the steep-"ness of the mountain height on which they were formed. "This difficulty the primitive engineer greatly increased by "the most simple and natural means. He sunk one or more "deep trenches round the summit of the hill and raised lofty "banks with the excavated soil. Undoubtedly this is the "most ancient species of rampart known; it existed ages be-"fore the use of mural fortifications and originated in all pro-"bability with the nations in the East. But be that as it may, "the examples above indicated incontestably prove, that the "realization of vast works was as familiar to the mind of the "British regulus or chieftain, as to that of any oriental prince "his contemporary. The organization of labour necessary "for carrying them out evinces besides a condition of society "here in prehistoric times, utterly incompatible with the pre-"vailing notions on the subject."

The description here given literally applies to the Coorg breast-works called *Cadangas*, which are seen in almost every part of this country and which testify to the indefatigable perseverance with which these highlanders toiled to secure the possession of their Hills. They are of a very remote age, for in the time of Dodda Vírappa Vodeya who ruled for 49

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175 648 the old government since so well known as Zemindars or Polygars.

175 631 651 1712 629 Up to this time the little Coorg country seems to have been of no political importance. Its chiefs, called Náyakas, ruled over their small Kómbus (districts), levied taxes within their dominions, which they guarded by boundary and defensive ditches (the Cadangas) and to assert and maintain their self-constituted importance they engaged in frequent feuds amongst themselves. The Keimatta or ancestral monument 211 of the Achu-Náyaka of Anjigheri-nád in Kiggatnád taluq is still in good preservation. The family was exterminated about 60 years ago. Of the Beppunád chiefs the name of Utta Náyaka of the Arméri house is still in popular remembrance. In Padinalknád the name of Karanembán, the chief at Bhágamandala is mentioned with veneration. There may have been more Náyakas, and very likely one over each of the 12 Kómbus or districts, but the names of their houses are no longer known.

175 643 648 According to the Ráya Paddhati in Dr. Francis Buchanan's "Journey from Madras through Mysore etc." vol. III. p. 125, one of the chief Polygars, who on the decline of Vijayanagara assumed independence, was Sadáśiva, the son of the Ganda of Kilidi or Ikeri. Being endowed with a government comprising Guty, Bárakuru, and Mangalúru, his name was changed into Sadáśiva-Ráya-Náyaka and he and his descendants, who were styled Rájas of Kilidi or Ikeri, possessed the government for 203 years (from 1559-60 to 1762-63 A. D.)

From intelligent Coorgs I have learnt, that during the reign of this neighbouring dynasty an Ikeri prince came to Coorg, and settled in Hálerinád. At first he assumed the pious garb of a Jangam or Lingaite priest and as such gained a considerable influence over the people of the surrounding Náds. When feeling sure of his position, he imposed upon